

THE
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THE SANDWICH ISLANDS.—LETTER FROM DR. HYDE.

[THE many friends of Dr. Hyde (recently of Haverhill, Mass.), and very many others who have long felt a deep interest in Christian work at the Sandwich Islands and in Micronesia, will be glad to see such extracts from his first letter from the Islands as can be given in the *Missionary Herald*. It will be remembered that he left New England, with his family, a few months ago, to take charge of the "North Pacific Missionary Institute," at Honolulu, for raising up an educated native ministry for the Hawaiian churches, and for the continued and extended prosecution of missionary effort in the regions beyond. His letter is dated "Honolulu, June 19, 1877."

THE VOYAGE.

"I wrote to you from San Francisco on the day of our departure, May 23. We left the dock precisely at noon. Our floating home was a Glasgow-built propeller, long in proportion to its breadth, and it rolled through the water, first on one side, then on the other, as I have sometimes seen swimmers push forward. It was anything but 'the poetry of motion.' We had been told that we should find the Pacific 'as smooth as a mill-pond;' but the waves ran ceaselessly, in long, irregular swells. Few of the passengers could endure without discomfort the heaving, rolling motion, and for the first two days and nights, sea-sickness took away all emotions of pleasure. When, however, all uneasy sensations subsided, the life on board ship, with its freedom from business cares and perplexities, with its brightness and freshness, so soothing and delightful, made the last days of the voyage seem all too short. Our missionary party found pleasant companions in some Honolulu people returning from the Pacific coast, and others, like ourselves, going for the first time to the Hawaiian Islands.

THE ISLANDS — HONOLULU.

"On the morning of the eighth day out, Thursday, May 30, we came in sight of the islands, whose romantic history has interested many hearts most deeply, and in whose future destiny, spiritually, we had come to take a strong

personal interest. As we neared the island of Oahu, and the dim, cloudy outline of the distant view unfolded more and more clearly, the scene before us was one of enchanting beauty. Turning Cocoa Head, still lovelier scenes met our gaze. The bright soft brown of the steep slopes was varied with patches of as bright, soft, mossy green. The white fringe of breaking waves, dashing on the coral reef, was topped by a line of tall cocoa palms, whose graceful outlines served as a heading to the fringe. Diamond Head stood boldly out, its broad, serrated, hollowing top making it look like a solitaire, set with clasping circlets of gold. Passing this we had our first view of Honolulu. At the head of the recess of a broad-mouthed roadstead lay a low mass of greenery, over which towered, here and there, steeples and flags. Beyond stretched up the steep mountain side a shady cleft, looking dark and cool, which we knew must be the famed Nuuanu Valley, — ‘valley of the cool ascent.’ A rounded summit of barren brownness on the right was evidently Punch-bowl Hill. To the left, westward, the irregular outline of Waianae’s shadowy peaks closed in the view.

“The sailors in the pilot’s boat were the first Hawaiians whom I had seen. They had the swarthy face of dwellers in tropic climes, but they were bright with intelligence, their features pleasing from an air of intellectual discrimination, apparent in the countenance, as well as the look of generous hearted good-nature.

“A motley assemblage soon gathered on the wharf at which we were to land. It took some time to turn our steamship in the narrow precincts of the anchorage. It was just time for the usual breakfast on board the steamer, and our party went below to this last meal at the places we had occupied so pleasantly together on the voyage. In the mean time the vessel was moored to the wharf, and soon we were surrounded by a multitude of friendly visitants, ready to welcome us to our new home and proffer the hospitalities of generous-hearted friendliness.

“The first impression of Honolulu is that of one of our Southern cities with some of the characteristics of our New England seaport towns, — a queer mixture of Savannah and Marblehead. With the exception of King Street, the streets are crooked and narrow, the buildings low and plain. Rain enough does not fall on the city proper, once a barren, treeless plain. An aqueduct brings to every yard water for all domestic uses, as with us, and furnishes also the constant irrigation, or sprinkling, which, as in California, is needed here to keep green the turf or make any plant grow with all possible tropical luxuriance.

FRIENDLY GREETINGS.

“We are hardly deposited in our new abode [at the house of Hon. S. N. Castle], when one and another and another call to make our acquaintance and welcome us to the place. Receiving such calls, and calling on others to whom we had letters of introduction, consume much of the time for the first week. It seems a happy augury of future success, that the *first* to call on us were Rev. M. Kuaea, the native pastor, and his wife. We were invited to the annual festival of the Juvenile Missionary Society of Fort Street Church, held Saturday afternoon and evening. We admire what the younger girls have done the past year, and enjoy the good things for the inner man which the older

young ladies serve to their friends and guests. We can hardly think of ourselves as in a place that fifty years ago was foul with the vices of heathenism. Such a collection of cultivated Christian people as constitute the society of the foreign residents of Honolulu, it would be difficult to find in any community of 30,000 people in the States. It is strange how this high type of Christian civilization is found side by side with another civilization, in the homes and habits of a race redeemed from the degradation of heathenism, but not yet elevated in the scale of intelligence and enterprise to such a standard of moral character, of commercial activity, and of social progress, as one might expect to see. There is so much of the outward form and appearance, one cannot help wondering, and asking why this Christian civilization has not struck down deeper and reached up higher.

SABBATH SERVICES.

"I attended, Sunday morning, the services in the Stone Church, the largest native church. The Sunday-school opens at ten o'clock. The Superintendent is S. B. Dole, Esq., formerly of Boston. Others of the foreign residents act as teachers. There are nine such in charge of classes. Five other classes have native teachers. There are about two hundred pupils in all the school, and five of Miss Bingham's girls have charge in the infant class. They study the International Series. The native newspaper, which Rev. H. H. Parker, the pastor, also edits, publishes every week the lesson for Sunday, with questions and comments. These, printed on slips, furnish the school with the needful lesson papers.

"I was impressed with the earnestness of the members of the Bible Class under the charge of one of the theological students. I could not understand the remarks made, but as one and another rose, and in eager tones put some question with finger extended to catch the teacher's eye, or made some remark with abundant gesticulation to enforce his thought, I could not but feel that there was in the Hawaiian nature an adaptedness for oratory which is of more than ordinary promise. I am told that they are quick to catch the points made by a speaker, and responsive to any impressions of fervid feeling, or sound instruction. Yet they easily turned aside from attention to the real object to be reached by raising some irrelevant side issue; but this is a characteristic of human nature, not Hawaiian nature merely.

"At Mr. Parker's request, instead of the usual sermon on the lesson, I made a brief address, which he interpreted. The lesson for the day furnished me a pertinent topic, and the people listened with close attention to what I had to say to them on the love of God for us, and the desire we ought to have for a consciousness of His constant presence.

"I attended a prayer meeting at 3 P. M. on board the *Morning Star*, conducted by Captain Colcord. Sunday evening, at Brother Frear's request, I occupied the pulpit of the Fort Street Church. He has a congregation to whom it is a pleasure to preach,—in sympathy with Christian truth and effort, and not disposed to be hypercritical, as are too many of our church-going people in the States, who seem to regard mediocrity in the pulpit as the unpardonable sin. There is no stinted measure of Christian benevolence in their contributions to meet the various calls made upon them.

EVANGELISTIC EFFORTS.

"There are special difficulties connected with all efforts for the spiritual welfare of this Hawaiian people, arising out of the recent development of sugar planting as the leading industry of the islands, and the enormous wealth it promises to bring to those who may successfully engage in it. The passion for money-making tends to make people oblivious of higher interests, utterly neglectful of their own and others' spiritual well-being.

"The Hawaiian Evangelical Association began its 14th annual meeting Tuesday, June 5, in the Kawaiahao Church. Thirty-nine ministers and delegates were present at the opening session. The Moderator, Rev. S. Waiwai-ole, presided with great dignity, and all the proceedings were characterized by intelligence, quickness, and good feeling in the transaction of the business.

NATIVE MISSIONARY SPIRIT.

"I was chosen a member of the Hawaiian Board, and have attended the meetings held for business at the rooms of the Board. The low, rough-plastered building, the whitewashed roof boards and rafters, the Secretary's desk of well-worn pine, the long table with its moth-eaten baize, are in impressive contrast with the buildings and offices so familiar to me in Boston. But there is as hearty consecration to the cause of missions, and as deepfelt personal interest in the success of the work on this special mission field, as is witnessed on a larger scale at the central head-quarters of the Board in Boston. It is gratifying to find so strong a missionary spirit among the native churches. Nine men have offered themselves for the foreign missionary work. Though it is not probable that all of these will be accepted, yet the spirit which has prompted so many to make such an offer is an example that must prove stimulating and encouraging to others. It is hoped that when the *Morning Star* sails next year, she will carry out a strong reinforcement to the islands waiting for the Gospel, and eager to receive Christian teachers."

SAILING OF THE "MORNING STAR."

"The *Morning Star* took her departure for her eight or nine months' voyage Thursday afternoon, June 14. The farewell exercises were at one o'clock, P. M. You will doubtless receive from others a full account. I can only mention as one most interesting feature of the occasion, the singing by the Hawaiian missionaries of a translation of our hymn, beginning 'Yes, my native land, I love thee,' with the addition of a verse composed by one of the missionaries, who goes for the first time to carry the blessed Gospel, which has made him what he is, to others still sunk in heathenish darkness and ignorance.

GRATIFIED AND PAINED.

"I am pained as well as gratified when I consider what our American Christians have done for this Hawaiian people. I cannot consider the Hawaiian character wholly to blame for the want of many advantages I expected to find shared by them, but which they do not share. . . . If they have no idea of conducting business properly, how can they have when there is no fixed, fair market price for anything they may have to sell, but what they receive varies

with the whim of the purchaser? If they have no persistency of effort, when they see foreign residents living supremely for their own personal ease, what stimulus to them is there in any such example? It is in the churches and among the ministers that are to be found, as yet, the best examples of character and of life. The ministers and students whom I have met are in appearance fully up to the average of any equal number I have met in the States. I am tempted to say, they are beyond this; but I am speaking only of first impressions, and I will keep within the bounds of self-evident truth. . . .

THE INSTITUTE.

"It seems to be an evident necessity that the instruction in the Institute should be given, to some at least, in English. There are pastors enough, and too many, for the Hawaiian churches, such as they are. Let them wait a while till they demand, can get, and will honorably support better educated men, — men to whom shall be opened, through their knowledge of English, the treasures of sacred learning and of elevated piety. But as things now are, even, the population will compare favorably with the laboring classes of European countries.

MISS BINGHAM'S SCHOOL.

"I was very much interested in Miss Bingham's school, and the character, deportment, and recitations of the young ladies who took part in the public examination, on Tuesday, June 12, in the Stone Church. They did well as far as they went, in Reading, Geography, and Arithmetic through Reduction. It may be an unwise impatience that would demand at this time something higher, but there are a few ambitious to go beyond this. Educate the boys and girls beyond the mere rudiments, awaken the higher powers, and they will not be content to keep at work in the fields, with no prospect of rising above the condition of a field hand. But if the way to social elevation is barred, the stimulus to effort for higher advancement is taken away. These social problems are the questions of the day here. Is Christianity as competent to bring about social regeneration as it is to effect individual regeneration?

CHRISTIAN ACTIVITY.

"Many of the people here, who have come to engage in business, or who, though children of the older missionaries, have been turned aside to secular pursuits, are intensely interested in the present spiritual condition and prospects of this Hawaiian people. A most effective organization in directing and carrying on this work is the Hawaiian Missionary Children's Society, familiarly called the Cousins's Society. Its annual meeting, which we had the pleasure of attending Saturday evening, June 9, was a spirited and pleasant gathering. The report of contributions for the year, — \$1,400, — and their careful distribution, showed a wise as well as liberal benevolence.

"Still another of the frequent gatherings that we have had the pleasure of attending, was the public reception tendered to us at the Fort Street Church, Friday evening, June 8. The words of cordial welcome from the veteran missionaries present, — of whom so few are now left, — and from Rev. Moses Kuaea, as the representative of the Hawaiian Christians, went right to our hearts. It is evident that in undertaking this new enterprise for the spiritual

elevation of the Hawaiian nation, and for the islanders of the westward groups in these North Pacific seas, the American Board has laid this community under renewed obligations of gratitude. There is an evident revival of active interest in direct Christian effort for the Hawaiian people. Contributions have been made by individuals, churches, and associations, to fit and furnish rooms for the theological students. The Hawaiian Board has appropriated twenty-five dollars annually towards the support of any student who may need assistance. It is hoped, too, that individuals will become responsible for the necessary expenses of one or more students of the Institute. These facts, and others that might be mentioned, show a commendable interest in this new departure of the American Board, as it presents itself to the Christian regards of this community.

WHERE TO LIVE.

"I have been much occupied, and exercised too, in trying to secure some suitable residence. After diligent inquiry we could find no house to rent, furnished or unfurnished, that would come within our means. We had no idea of the high price of land and houses, the high price of wages, and the expensive style of ordinary household management here. . . .

"Then comes up the question, 'If we build, *where* shall we build?' If some generous hearted friend would only buy and present to the Institute a building lot now in the market, fitted by a gentleman for a building site for himself, but now offered for sale, as he has given up the project, it would be a God-send to us, and leave the Institute lot free to be improved for better accommodations for the students, and for a more desirable appearance than it now has for so important a part of the work to be done in the elevation of the Hawaiian ministry, and so of the Hawaiian people.

A HOUSE LOT GIVEN.

"P. S. I am thankful to chronicle, in this postscript, another signal mark of God's providential favors in connection with my coming to these islands. Mr. Castle was very busy early yesterday morning, and about an hour after breakfast he invited Mrs. Hyde and myself to take a ride with him. He went with us to the Dillingham lot — so-called, — the best building lot now in the market. Mr. Bond and himself have purchased it, and presented it to the A. B. C. F. M. for the use of the President of the Missionary Institute! Could anything be more strikingly providential, when no other lot seemed suitable? I trust that we shall soon have plans and contract ready for building."

THE MISSIONARY OUTLOOK.

AN admirable article is published in the July number of the "*Bibliotheca Sacra*," entitled "Missionary Culture," the substance of an Address before the Society of Inquiry at Brown University, June 13, 1865, by Rev. James G. Vose, D. D., of Providence, R. I. If it could be printed as a missionary tract, and circulated among the young men and young women of our schools and colleges, it would give some of them a new idea of the breadth and grandeur of the missionary work. Space can be taken here for only the two concluding paragraphs, with a few preceding sentences: —

" From reflection on this subject, we are impressed anew with the value of missionary work to the church. Indeed, the missionary spirit is an integral part of Christianity. We might judge so from its origin, and from the early triumphs of the gospel. But the events of the present age have brought it out afresh. Through and through the religion of Christ is a missionary religion. This age may well ponder the words of such a man as Professor Max Müller: 'The Christian religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary.'¹ . . .

" If we may interpret, according to his own teachings, the plan of the Divine Redeemer, it is not merely to save men for the life to come, but to impart to his disciples his own glory; to rear a body of Christlike men, through whose influence the whole church shall be so exalted and prepared for his coming, that when he shall appear it may not be said again: 'He came unto his own, and his own received him not.' Especially we may rejoice in the comparison of religions now going on before the eyes of the world. Different systems have met together in the old world and in the new, and their principles are compared and discussed by the most enlightened minds. Can we doubt that good will come out of this comparison? Can we fear for the triumph of Christianity, when its principles and its practice are distinctly set up before the nations? In India meet together the Mohammedan, the Buddhist, the Brahman, the Christian. Who can doubt that the gospel will ultimately bear sway? Many of the Brahmaus have broken loose from tradition, and are studying with great earnestness the literature of Christian England. This movement towards an escape from the bondage of superstition is called by the great philologist, the Oxford professor already quoted, in language which would seem extravagant in other lips, 'the most momentous in this momentous century.'² The very sight of Christian men and women, and Christian family life, is working a wonderful result in all who behold it. The silent, yet resistless power of the spiritual in Christianity is well expressed by the saying of an African chief, who, when asked to send his children to school, replied: 'I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do.'³

" Finally, the missionary work is peculiarly attractive to youth. In addition to the lofty motives that inspired the pioneers, there is now an accumulated impulse from their own character. Missionary Biography affords delightful attractions. There is nothing more instructive in all recent literature, nor more worthy the attention of scholars, than the volumes which record their life and work. All classes of men may find absorbing interest in the life of Bishop Patteson, whose piety and self-devotion shine through every trait of his brilliant culture. It is for the youth of our day to study these inspiring examples. That is the period of life when spiritual forces take strongest hold. Then self-sacrifice is easy, and appears glorious. The mind is not bound by custom, nor hampered by suggestions of worldly prudence. The movements of this missionary age originated in the minds of the young. Youthful enthusiasm pressed them into life and efficiency when older

¹ *Lecture on Christian Missions*, by Max Müller.

² *Lecture on Christian Missions*.

³ Gammell's *History of American Baptist Missions*, p. 252.

men doubted and condemned. The twenty-five years which remain of this century are years of vast importance to the world. Those now entering upon life will doubtless witness remarkable changes, in which they may take an important part. Let them remember that with the missionary work all other Christian work is vitally connected. Let them remember that no church can be truly prosperous that does not stretch forth its hands to aid the diffusion of the gospel to the ends of the earth. Let them remember that Christ makes distant things near; that we ourselves are the children of those who were converted from heathenism by heralds from afar; that we are now living on the other side of the world from the birth-place of Christianity; and that the remotest pagans are more accessible to us than Italy and Spain were in the days of Paul. The coming generation of Christians may carry the triumphs of the gospel to every part of the world, and only on condition that they are faithful to this high calling can they expect to retain its power at home."

FELLOWSHIP OF HOME AND FOREIGN MISSIONS.

AN article on Home and Foreign Missions, published in the "Vermont Chronicle" of July 21, concludes as follows:—

"A very large number of our American churches—indebted to home missionary work for their existence and much of their present prosperity—have come to be among the most liberal and reliable supporters of the cause of foreign missions, as the monthly reports of the 'Missionary Herald' are clearly showing.

"To my own mind, the most interesting and encouraging feature of the grand advancing missionary work of this age, as a whole, is, the more the home churches are moved to do for the conversion of distant heathen nations, the stronger these churches become, and the more prompt in doing the needed home missionary work.

"The enlargement of Christian hearts, even to the embracing of *the whole world* in their affections and benefactions—this marvelously increases the ease with which all the claims and wants of the *home* field are met and canceled. Providential arrangements may, indeed, lead some persons, here and there, to do more in the home work, and others in the foreign field; but is it not true, as a rule, that the feeble missionary churches, having a heart to do something, as God prospers them, each year, for *both* home and foreign missions, are most likely, other things being equal, to gain sufficient strength for self-support.

"Is it to be expected that a Christian church, in this emphatically missionary period of the world's history, turning a deaf ear to the call for help in the specially unselfish work of the *world's* redemption, seeking only the well-being of friends and fellow-citizens at home—is it to be expected that such a church can have the prosperity which is sure to follow the Master's approving smile?

"Let not less, but *much more*, be done for the heathen world, with the abundant means in hand, as the surest way of hastening on the *home* work; and then how long will it be before 'One song shall employ all nations, and all shall cry, "Worthy the Lamb; for he was slain for us?"'"

MISSIONARY CONFERENCES.

A SMALL pamphlet has been received, giving an account of the first meeting of a Missionary Conference in South Africa, at Pietermaritzburg, April 25th and 26th, 1877. It was attended by three of the missionaries of the American Board, who were "prime movers in the matter," eight Wesleyan missionaries, and seven other clergymen, five of whom, at least, were missionaries connected with four different European organizations; two were, apparently, pastors of churches in Natal. Written papers were presented, and discussed, upon several topics of great importance in connection with missionary efforts in Natal, such as, "Ukulobolisa (selling of girls [for wives]), shall we allow it in our churches?" "The native ministry;" "Industrial schools;" "The duty of government to educate the Zulu children;" and "What can be done to awaken a deeper love for and interest in mission work among the white churches of Natal?" It was unanimously voted to perpetuate the organization as "The Natal Missionary Conference," the next meeting to be held at Durban.

MR. HARTWELL, of the Foochow mission, recently returned to the United States, furnishes the following brief statement respecting the recent Missionary Conference at Shanghai, China:—

"A General Conference of missionaries, from the various parts of China, was held at Shanghai, from the 10th to the 24th of May. Very nearly all the missionary societies who have agents engaged in the work in China were represented at the Conference, and a large majority of the particular missions. More than a hundred and twenty missionaries, male and female, were present during the whole or a part of the deliberations.

"The Conference was designed, primarily, for the discussion of the various methods of labor employed in different parts of the country, in order that by learning the excellences of all, suggestions might be obtained for improvement in the different departments of missionary effort. Further benefit was looked for from the personal acquaintance of so many consecrated to the service of Christ in China; and it was also hoped that rich spiritual blessings would result from their gatherings together for united prayer.

"The spirit of the meeting was excellent, and it is believed that much good will result from it. Although some important questions were not settled by the Conference, such as, 'What are the best terms to be used for God and Spirit throughout China?' and no arrangement was made for a uniform version of the Scriptures in the general book language of the country, still much was done to harmonize the views and practices of the various missionary laborers, and to prepare the way for the ultimate settlement of the questions still in debate. It would seem that no one conversant with the character of the exercises from day to day could fail to expect important benefits to the cause of Christ in China from this general meeting of missionaries."

A GOOD EXAMPLE FOR SUNDAY-SCHOOLS.

It is desirable that every Sunday-school should recognize, in some definite manner, its responsible relation to the great missionary work. The method pursued by the school connected with the Olivet Church of New York City (Rev. A. F. Schauffler, pastor) is worthy of imitation. We quote the first four articles of the constitution of a missionary association in that school:—

"ARTICLE 1.—This Society shall be called the Olivet Sunday-school Missionary Association.

"ARTICLE 2.—The object of this Association shall be to endeavor, by the cultivation of a missionary spirit amongst its members, the collection of money, or any other suitable means, to carry out our Redeemer's command, 'Go ye into all the world, and preach the Gospel to every creature.'

"ARTICLE 3.—It shall be the DUTY of every member of this Association to give to the cause of missions as God hath prospered (1 Cor. xvi. 2), to pray for the success of the cause of Christ, especially in those fields where this Association has sent money; to interest others in missionary work; to be a missionary at home; to ask, 'Lord, shall I be a Foreign Missionary?' and to go if He so directs. In a word, to gain possession of, and to cherish in our hearts, and to show forth in our lives, the Spirit of Jesus, the GREAT MISSIONARY, who came from Heaven on an errand of love and mercy to a lost world.

"ARTICLE 4.—Any member of Olivet Sunday-school shall be considered a member of this Association, and any one can become a Life Member by the payment at one time of three dollars. Whenever the contributions of a Sunday-school class shall amount in the aggregate to five dollars, the class, for that five dollars, shall be entitled to elect one Life Member."

Then follow regulations as to officers, stated meetings, etc.

The Treasurer's report, for 1876, credits the Association for payments for missionary work in Mexico, Austria, Olivet School, Harpoot—Turkey, North Carolina, Nebraska, and New York City.

Let each school adopt its own method; but when the spirit of Article 3, above, is controlling in all our Sunday-schools and churches, so that the personal acceptance of our Lord's final command is regarded as the Christian duty and privilege of every believer, there will be no lack of missionaries, or of generous contributions for their support. God hasten the day when every Sunday-school, and every church, shall be a "Board of Commissioners for Foreign Missions!"

BRING IN THE SUPPLIES.

By dropping two words and adding the words in brackets, the following stirring passage from Dr. Eddy's anniversary sermon before the A. H. M. S., applies to the whole field of missionary enterprise:—

"Bring in the supplies! What is it I hear? 'The times are hard; the country is in distress; the cause of Missions must wait.' O, Lord, have mercy upon us miserable sinners! Money for houses and lands; money for horses and carriages; money for 'æsthetic furniture' and works of art; money for

summer recreations and foreign travel; money for the concert, the opera, the lecture, the theater; money for pearls, and diamonds, and silks, and India shawls; money for the world, the flesh, and the devil; money for everything but the salvation of our fellow men! Christ gave his precious blood; we grudge the shreds and parings of luxury and fashion! O, Lord, have mercy upon us, mean as well as miserable sinners! While we wait for the means of giving without the pain of self-denial, or even of painless retrenchment, the country — this sacred land of the Pilgrim Fathers — [the world for which Christ died] — hastens towards its ruin!"

TRIALS AND EXPENSES EXTRAORDINARY.

DURING the session of the Prudential Committee of August 7, a telegram was received from Constantinople as follows: "Eski Zagra families arrived well. Saved nothing." Our anxiety for the welfare of these missionary families, in a section of Bulgaria swept by the contending armies, was relieved; but the brief statement was painfully suggestive of the terrible results of war, making it necessary for them to leave the people among whom they have been laboring in this time of their greatest distress. It was suggestive of a three days' journey for mothers and young children, amid scenes of horror and devastation, liable at any moment to fall into the hands of strolling Cossacks or Bashi-Bazouks. It was suggestive of losses of missionary property, and extraordinary expenses to the Board, to care for families thus left destitute.

This is but one illustration out of many of losses incurred, and of extraordinary expenses which the Board is called on to meet the present year. War prices prevail to a greater or less extent throughout the Turkish Empire. In the general prostration of business, the native Christian communities are so crushed under the burden of taxation and forced loans, as to be unable to fulfill their pledges for the support of preachers and pastors. These men, thus left destitute while caring for the religious interests of their people, turn to us for help. While no attempt is made, or can properly be made, by missionary funds, to relieve the general distress and misery everywhere abounding, it does seem to be duty to eke out the scanty means of our native evangelists, to save them and their families from starvation, and that they may continue to minister to the spiritual necessities of their flocks.

The fearful famine in India is working like results on the ability of native churches there, and adding to the necessary expenses of missionary families.

The earnestness and self-sacrificing spirit of the native Christians have never shone forth more brightly than during the past year. Despite famine, and war, and the fearful uncertainties of the time, they have kept up their contributions to Christian objects, and made sacrifices for the cause of Christ that have surprised their best friends. They have proved themselves worthy of our sympathy and of any aid we can give them. Will not the friends of the Board recognize the bond of Christian fellowship, and enable the Committee to meet these extraordinary calls?

THE LAST MONTH OF THE FINANCIAL YEAR.

So many of the annual donors to the American Board defer their payments until the month of August, that the amount of receipts into our treasury for that month constitutes the most serious item in deciding our financial position at the end of the year. We are obliged, therefore, to reply to the frequent inquiries we are now receiving as to the prospect, "All depends upon the last few days."

During the month of August in 1875, we received from donations, \$80,012.81; from legacies, \$13,111.79; a total of \$93,124.60. During the same month in 1876, we received from donations, \$60,122; from legacies, \$11,268.80; a total of \$71,390.80, a falling off of nearly \$22,000, which constituted about two thirds of the debt reported at the end of the year. Now if the receipts of August, 1877, equal those of the same month in 1875, we shall still probably close the year with an increase of debt; if they only equal those of the same month in 1876, we shall report a very large debt; and if, unfortunately, they should continue the retrograde movement of last year, we prefer that some one else should cipher out the sum total of the threatening deficiency.

The receipts for July have disappointed us, being behind those of the corresponding month last year, nearly \$8,000 upon the donation account, and over \$4,000 upon the legacy account. The regular donations for the eleven months ending August 1st, are \$24,216.63 below those of the same period last year. The "Centennial" gifts are \$4,659.17 behind, making a total deficit upon the donation account of \$28,875.80. Our legacies, which were exceptionally small last year, have come up nearly to their annual average; so that the balance upon the wrong side, as it now appears, is attributable almost entirely to the deficiency in the regular donations. How this is distributed the record of each church will show.

To call forth that anthem which we should be glad to sing at our approaching annual meeting, we need to receive during the month of August over \$100,000. A few days of grace still remain, the treasurer's books not closing until the eighth of September. Will our good friends promptly remit whatever sums may be in their hands which they desire to have reported during the present financial year? Will any churches which have not yet contributed remember us, if possible, upon the approaching Sabbath? And if, perchance, individuals reviewing the goodness of God to themselves and their families, should send us, just now, a few generous thank-offerings, expressive of their love to the Lord who hath bought them, who knows but that there are a sufficient number of grateful hearts to change our somewhat mournful strain into a psalm of praise?

ITEMS FROM THE MISSIONS.

MR. SPRAGUE, of *North China*, writes that they have now twenty-two boys in their school at Kalgan, and that six persons in connection with that station, have, as they hope, become Christians during the past year, while the mission-

aries are encouraged by the earnest prayers of these new converts for their family friends. He thinks "the time is ripe" for opening a girls' day school, similar to the boys' school, and that the Chinese at Kalgan are ready, as never before, to receive religious instruction from the missionaries. Mr. Stanley reports two persons added to the church at Tientsin, by baptism, on the first Sabbath in May.

MR. LEARNED wrote from Kioto, Japan, June 11th: "Our school year closes this week, and then most of the older among our Christian boys will scatter in various directions to preach during the summer, leaving only a few to care for the work in the city. Mr. Atkinson [of Kobe] was up here last week to get ten of our young men to spend the summer in places which he had visited during his recent trip to Shikoku. He speaks of the spread of infidelity among the educated classes, and I have heard other stories to the same purport. There can be no doubt that early and earnest effort will be needed to keep the bulk of the educated classes from becoming fixed in infidelity. The war in Satsuma still drags on, and from the accounts I have seen I should think that the insurgents were about as strong as ever, if not stronger; yet we know very little about it." Mr. Atkinson wrote from Kobe July 5th: "Last Sabbath I baptized ten adults in the Kobe Church. Three of these are young ladies from our Girls' Seminary. One of them is the daughter of a physician whose home is in Imabari, on the island of Shikoku. She has the full consent of her parents for taking this step."

ANNUAL MEETING OF THE BOARD.

THE sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, which should be regarded by those who think of attending the meeting.

MISSIONS OF THE BOARD.

Western Turkey.

INTERESTING MOVEMENT AT ANGORA.

THE city of Angora has been one of the distant out-stations of the Broosa field,—nearly two hundred miles east of Broosa, in the heart of Asia Minor, but has been recently transferred by the mission to the care of the Cesarea station. Letters received some weeks ago referred to a movement among Armenians in that place which seemed to call for some attention from the missionaries, though it was, as to its apparent motives, of so doubtful a character, that it was not

thought best to make any mention of it for a time in the Missionary Herald. More recently a letter on the subject, written by the British consul at Angora to Mr. Bartlett of Cesarea, has been transmitted to the Missionary Rooms. This letter, in part, readers of the Herald will be glad to see; and that the case may be more fully understood, an extract from a letter from Mr. Dwight of Constantinople, dated June 6th, will be given first. He wrote:—

"I have waited before writing to you of the recent stir among the Armenians of Angora, in the expectation of receiv-

ing fuller information. The case seems to be, that the Gregorian Armenians of that place have had a quarrel for some months past with the Patriarch here, and that their bishop, early in the quarrel, resigned, with intent to influence the Patriarch. His resignation was however accepted and the quarrel lost its intensity. After a time the bishop expressed regret to the Patriarch, and desired to be reinstated, but his wish was not granted. He therefore made use of the influence he had among the people of Angora to induce them to declare themselves Protestants, *en masse*, as a measure of revenge! The larger part of the Armenians of Angora are connected with the papal church. It is the Gregorian Armenian community, comprising some two hundred persons, which has thus 'become Protestant.'

"You will see that the movement does not rest at present upon a particularly hopeful basis; but this revolt from the old church will give the needed access to those people, and we pray that the act of anger and passion may be overruled to become a means of life to them. At the moment there happens to be no helper at Angora, as the scarcity of money for native agency had led to a temporal withdrawal from that place. A book-seller has been sent by Dr. Bliss, with Bibles, and we hope that Cesarea station, to whose district Angora now belongs, will be able to send a preacher there at once."

The letter from the consul to Mr. Bartlett was dated May 30th, and states:—

"The bearer, Arteen Effendi, will inform you why I have sent him to you, and of the very interesting movement that has taken place in the Armenian body here. A body of nearly two hundred of the most intelligent of that community have separated themselves, and have decided to join the Protestant persuasion. As they say themselves, they have good reason to protest against priestly despotism, and grievances, and greed, and they now earnestly desire to be further instructed in the creed they have chosen.

"I cannot wonder enough at so much

life, energy, and progress, showing itself in a community that seemed spiritually dead, and incapable of moving hand or foot for its own emancipation. It is certainly God's work, and we can only thank Him and take courage. What is needed now is that it should be directed, guarded, and developed, and to that end I add my earnest entreaty to theirs, that two or three intelligent male evangelists, and at least one female, should be sent here without delay. If taken in hand at first it will grow and prosper, and make this town another center of life and progress; if neglected now it will, I fear, go all wrong.

"Arteen Effendi has worked hard, and his labors have been greatly appreciated, and if he can be spared from his other duties for a few months to take the oversight, I am sure the result will be satisfactory."

THE "HOME" AT CONSTANTINOPLE.

Mrs. Williams wrote from Constantinople, June 11th:—

"Our school this year has been very pleasant, and we can see that great progress has been made. We intend to make a great effort to draw in Armenian girls of the better sort. We meet a great many ladies, with young girls, who can well afford to send to this school, and who are pleased with what they know of it, but the church stands in the way.

"We are always frank to say that we teach the Bible every day. We do more than that, we make direct personal appeals, we pray with and for girls whose friends are always fearing that they will be 'turned' from the old way. One of the most lovely of our girls, who has been here four years, declared herself a Christian last term. She had long been thoughtful, and had begun to look forward to her home visits with dread. At the Easter vacation she went home reluctantly, feeling that her mother was already offended with her, and she has not been allowed to come back. Miss Parsons and I have called on her, but the mother was cold towards us. It is very hard for this dear girl to be kept from the school that she loves so much.

"I do not see that the present distracted state of the country affects our pupils, but, undoubtedly, it is the reason why some men who would like to send their daughters cannot do so at present. All kinds of business are greatly depressed. We see no reason, as yet, for feeling anxiety about ourselves. Our going out and coming in are as if there were no war. We have not been disturbed in our plans or our work. We feel safe, trusting in the Lord, and we believe that he will care for this school. It is growingly dear to our hearts. We are thankful to have such precious work committed to us, but 'who is sufficient?'"

A WORD ABOUT THE WAR.

Writing on the 27th of June, Mr. Dwight, of Constantinople, after noticing reports from Bitlis and Van, says:—

"From other parts of the country we have word of continued quiet, and thank God for his care over his people. I am afraid the war will drag out a slow existence for a far longer time than was expected. The distress among the people is somewhat alleviated in the country by the abundant harvests, but this is only a temporary relief, and even this does not extend to the cities, where there is much misery.

"The sale of books is necessarily checked by the financial disturbances, but the circulation of our newspapers is enlarged, and there is no doubt that the troubles of the times are opening doors for spiritual labor in various directions. We all feel that, on this account as well as by reason of the momentous character of the changes which may be regarded as possible, the present is a time for earnest and persistent prayer."

LATER AND LESS PLEASANT.

Mr. Hitchcock wrote from Constantinople July 5. He had just returned from a "hurried trip" of two days to Bardazag and the region near Nicomedia, and writes:—

"We found the whole region in a state of terror, in fear of the Circassians. For eight days all business was suspended at Abadazar, the shops shut, just before the

departure of several hundred Circassian troops. And while we were there and at the villages, business was just being resumed with great caution. The great object of the Circassians was to get horses, but they took money, clothes, tobacco, blankets, everything in fact that they could carry with them, or leave to their families. And the government winked at it all; in fact permitted it. In this way horses are obtained for the cavalry! Another company are going next week or the week after, and the same things are expected to be repeated. There is little hope of anything being done to stop these things. Indeed I find here, on my return, the streets filled with Circassians and others of like character, and they are doing the same things here. A horse worth £30 was taken from a man on the upper bridge in broad day! It is not prudent to go outside the city limits. The government cannot control these fellows, and we may be as bad off as the villages soon.

"This is especially hard on the poor of the country. They are the ones robbed, or kept from work, at a time when their families are suffering from want of bread. It was worse at Adabazar and its villages than in the Geiveh district. The Adabazar plain abounds with Circassian villages."

SCHOOLS—A NEW THING.

"We were able to do little more than look at the schools and attend to necessary business. The girls' schools are thus far doing well. It is something of a phenomenon for a young woman, nineteen or twenty years of age, in this country, to be teaching a school and prosecuting Christian work among the women, in a village where there is no preacher. Thus we found them at work, and one of them, in the large town of Geivey Ortakeny, has no sister with whom to counsel. Considering the public sentiment of this country, and the many temptations by which she is surrounded, she occupies a perilous position. We hope she is a sincere Christian, and we pray God to keep her day by day. The work is most important; and if no scandals arise in

connection with it, it will prove our cheapest and most effective work in such villages."

NEED OF A CHAPEL.

"I spent the Sabbath in H., the place for which we asked for £100, with which to build a chapel. With a little money obtained from another source, a lot was purchased, and a small room fitted up for the school and Sabbath services. It was most uncomfortably crowded, has a low roof, and poor ventilation, and is a most unfit room. The brethren beg for means to build, and so far as we can see it seems most important; but we could give them no encouragement."

Eastern Turkey Mission.

In these days of telegraphs and daily papers, readers will not expect recent news from the seat of war in letters from missionaries, published in a monthly periodical. Yet many will look with interest for statements from laborers in the field in regard to their own situation, and the influence upon their safety and their work of exciting events which have transpired. It may be well, therefore, to publish some passages bearing upon these topics, as well as other portions of letters which have been received from Eastern Turkey, though some of these letters have been long upon the way.

THE KOORDS AT BITLIS.

Mr. Knapp wrote from Bitlis, May 29th:—

"I expected I should have to take my family to some distant place of safety; but trusting in the Lord for protection, we have decided to remain at our post, and 'hold the fort.' The Koords are becoming very bold; they have plundered several villages near us, as also many caravans; and the suburbs of the city are so exposed that I have now been advised not even to take horseback exercise at present. I have pitched my tent upon the roof of my house, and it remains to be seen whether we shall be able to retain our health in such a prison life.

"Great consternation prevails throughout the city; the situation bordering on anarchy." The nightly vigilance of our armed citizens, in the absence of the customary military force, may possibly intimidate the Koords, so as to prevent a general attack upon the city. Many of the Moslems in the city are their abettors, and share in the spoils. The other day one of our church members had his life threatened by a Moslem, who demanded a sum of money as a present!"

CARE IN FORMING A CHURCH.

Mr. Knapp had occasion to refer, in the letter from which the foregoing extract is taken, to the course which had been pursued at Bitlis in regard to the organization of a church and the subsequent admission of members. The statement may be of value, in the way of caution, to others, both in missionary fields and at home. He says:—

"When I came here, in 1858 (nineteen years ago this very day), it was with a settled determination not to form a church too soon; for I had seen that many of the first members of newly-formed churches had proved worthless characters. The temptation was, to gratify the wishes of friends at home, and show speedy results by prematurely forming a church. But we labored on, amid untold opposition, seven years before we dared to form one. Then, aided by Mr. Burbank and Pastor Simon, we spent days in examining some ten candidates, and from them we organized, in 1865, a church of five members, all of whom continue staunch pillars. And the examination of these members did not cease then, but has continued down to the present time. The church meetings, for some years, were conducted personally by Mr. Burbank and myself. In the examination of new candidates, we gained much profitable experience ourselves, and soon came to see that, in their more intimate knowledge of business transactions, the natives had the advantage of us missionaries in ascertaining the moral character of others, and how far they gave evidence of conversion. For example, what missionary would think of putting the ques-

tion, — ‘Do you cheat your customers as formerly, by inserting pasteboard, leathern chips, &c., in the soles of the shoes you make?’ Yet this question was actually put to one, referred to in one of my recent letters, who said that he ‘was examined *four years* before he was admitted!’ We have had occasion to thank God that we commenced in this careful manner, and also for the constant, thorough church discipline that has grown out of it.”

INFLUENCE OF THE WAR UPON “SELF-SUPPORT.”

Mr. Andrus wrote from Mardin, June 6th: —

“Our work is going to suffer more in some departments than it has done heretofore, in consequence of the tremendous strain under which the country is laboring, and which will more and more tax the shrunken resources of the people. Already there is a great falling off in the sales of the book department, and self-support will receive some check, even if the social fabric suffers no shock from invading forces, or from the lawlessness of the mountain Koords. Do not be surprised then, if we lay upon the people no additional burden in the line of self-support for the coming year. The work in Turkey is coming between the upper and nether millstones of *retrenchment* abroad and *poverty* at home. Still, if the grain is good it will come out refined, and will furnish the best of bread for the perishing millions of this poor land.”

SAFETY AT MARDIN — COMING CHANGES.

“It was a great disappointment to us to be obliged to give up the annual meeting of our mission this year; but it was wise to postpone it, as more recent events at Erzurum have proved. The situation for us, however, has remained unchanged thus far. We have no fear, and unless the Koords of the mountains, or the Arabs of the plain shall rise, we apprehend no disturbance. There is quiet between the Moslem and Christian portions of the city and villages; but we cannot, of course, predict what effect serious defeats to the Turkish arms may produce. We are

anxious watchers of the progress of events, and are interested in comparing *providence* with *prophecy*, to see how God is preparing the way before the kings of the East, to enable them to embrace his gospel. In this connection a remark of Mr. Williams comes to me, which he made in one of our talks together about these things, before his death. He said ‘If the Lord permits you to labor so long in this land, you will see great changes in it within the next twenty years.’ Eight years of that time have passed and the changes are hastening on.”

SCHOOLS AT MARDIN — PRINTING FOR THE PEOPLE.

“We are enjoying the work in the schools, the pupils are studious, and the theological class, especially, is coming to understand more clearly the nature and dignity of the gospel ministry.

“Wishing to do something for the churches and communities in our field, to broaden their views of Christ’s kingdom, enlist their sympathies with the work in other lands, encourage liberality in giving and self-support, and quicken them in active Christian work by letting them know how others are doing, I purchased a *Papyrographic Press* in England, and have begun to issue a little monthly sheet of missionary news, and items of Christian work, which is designed to be used in the monthly concert of prayer in our congregations. I prepare the materials by a careful selection of items of interest, and a student assists me in the manual labor of writing and printing. It supplies a felt want, and will, I trust, be a means of quickening the people in paying and praying for the spread of the gospel. I enclose a specimen number. It contains six items on the work in Japan, one on the work in Italy, one on the revival in Oroomiah, a condensed report of the Western Turkey mission work, and a few items on the results of Bible distribution and reading. The process of printing is clean, quick, and inexpensive, and is proving to be useful to our work in other directions beside this of the monthly sheet.

“P. S. June 12. As the post has not yet come, I wish to add that the day of

prayer in our schools, observed yesterday, revealed a good deal of seriousness, — an indication of better things, for which we thank God and take courage."

GREAT VALUE OF SCHOOLS AT HARPOOT.

A letter from Mr. H. N. Barnum, of Harpoot, dated June 15th, presents views of great importance in regard to the value of the mission schools there, as well as cheering statements respecting the condition and prospects of the evangelistic work at that point, and facts with reference to the present emergency which Christians at home will surely ponder. He writes: —

"One of the most intelligent men in this part of the country said to me the other day: 'I do not know whether you are aware of the fact, but the eyes of the whole community are turned towards these schools. The people have just begun to understand that there are schools here. We who are grown up shall never be of much account; but the one hopeful sign for the future is this body of young men and boys whom you are training.' These statements are true. For the past few months nothing has impressed me more than the fact that the time is fast drawing near when *men, Christian men*, will be imperatively demanded in every department of life. Affairs cannot continue as they have been. Great changes are evidently near at hand. During the past year, three different Pashas have visited our Normal School, and each one has said to the pupils, substantially, 'The government is in need of men like you, at once. Be faithful, and you will find no lack of honorable employment.'

"To our view the need is far greater, and the field awaiting them far wider than these high officials contemplated. I trust that our friends will heartily coöperate with Mr. and Mrs. Wheeler in the endeavor speedily to complete the endowment of Armenia College. The importance of the enterprise can scarcely be exaggerated. The different schools which are the nucleus of the college are in very successful operation. The Theological Seminary has only seven pupils, but the Normal School has 95, and the Female Seminary has 61."

THE GENERAL WORK — CHEERING INDICATIONS.

"The work in this city was never before in so hopeful a state as now. More than six hundred persons, children and adults, are gathered in the two Sunday-schools every Sunday forenoon. The noon preaching service on this side of the city has a crowded audience, and the same is true of the afternoon service on the other side of the city. The communion was observed last Sunday, and it was found necessary to hold it in two places at the same hour, on account of the crowd. It is estimated that nine hundred were present at both services, *i. e.*, this was the aggregate attendance. The daily sunrise prayer-meetings are still continued on the other side of the city, and are well attended. Daily prayer-meetings are also held in Diarbekir, in view of the war, and the pastors write that they are very interesting and profitable."

THE WAR CREATING AN EMERGENCY.

"That the Lord will overrule the present war to the progress of his own cause is our prayer and our confident expectation, whatever may be the merely political result. At present, however, it looks as though 'self-support' must be, for a time, almost suspended. The expenses of the war are enormous. The government can raise little or no money abroad, consequently it is obliged to fall back upon its already impoverished subjects. New taxes and 'war contributions' come thick and fast, while business is at a stand-still, and the majority of the people are perplexed to know how to secure their daily bread. Some of our out-stations are beginning to write to us that they cannot support their preachers. We exhort them to do the best they can for the present; but if the war continues any considerable length of time, we shall be obliged to face the question squarely of increasing our aid or seeing our most valuable collaborators cut adrift, through the inability of their congregations to support them. Our people will strain every nerve to fulfill their pledges to their preachers and teachers, but it looks now as though they

are to be stripped of nearly everything to help carry on the war. The home churches, I am confident, will appreciate the fact that the present is a great emergency for the work in Turkey, and will be prepared to meet it by increased contributions."

THE KOORDS.

"Since the declaration of war, the Turks have been very quiet. There is even less evidence of fanaticism than before. The disquieting element now in this region is the wild mountain Koords. The soldiers who have held them in check have gone to the front, so that they are practically free from restraint. Since we have been in the country nothing like the present state of things has existed here. All the roads are unsafe, and it is a question whether we can remain at our summer residence with safety. Thirty or forty years ago the Koords were in the habit of collecting black-mail, under the name of taxes, from the Armenian villages, but the government put a stop to it. They are now beginning to renew the demand, and they claim arrears for the past thirty years!"

NEAR THE BATTLE-FIELDS—SUFFERING.

Mr. Cole wrote from Erzroom June 21, soon after the deadly conflict not far from there, which he says was at its height on Saturday, June 16. After some statements respecting that conflict and its results, he states:—

"Meanwhile we here, in the city, are watching matters as best we can amid the rubbish of falsehood that ever stalks abroad in the markets. Many of the stores are kept closed most of the time, and all business is at a standstill, as a matter of course. The most abject poverty and utter starvation are staring people in the face. There are already several families that are wholly dependent for food on what our people and we personally have been able to do from our own resources. We must, for the sake of humanity, make an appeal to Christian charity to come to the rescue in this time of great peril. If we were to delay till we saw men falling by the score about us, for want of bread, before making the ap-

peal, months would pass before the help could be in hand with which to relieve them. We hear, through our friends at Van, that many villages in those parts already subsist almost entirely on herbs, as the Koords have stripped them of the wheat and barley they had in hand, and then, fiendish creatures that they are, have turned their horses loose into the fields to eat up the incoming crop! We are trying to do what we can to encourage these poor down-trodden ones. We trust that the trial we are undergoing for their sake, and above all for the Master's sake, will not be lost upon them, and we are sure He will bless it to the good of the work."

THE STARS AND STRIPES.

"The Russians tried hard to capture the English General, and one of his staff, during the battle of Saturday, supposing he was helping the Turks. There may be some doubt as to how the 'Inglis' will be looked upon for a few weeks to come. In view of what may take place we have run up the glorious old 'Star-spangled Banner' upon our roof, and really it never seemed so dear to me before. The 'London News' artist has made us the subject for a sketch, as we are running up the old flag, and entitled it 'Getting Ready for the Siege.' But ours is a higher protection than that afforded by any consul or banner. Ours is the all-triumphant Leader; and trusting to Him we will still lift high the standard of the cross, and 'hold the fort,' by the reinforcement of your prayers. 'By Thy grace we will.'

"We had an interesting occasion of fasting and prayer with our people last Sabbath, together with the celebration of the Lord's Supper. Our prayer-meetings have more of interest, and all the people seem more serious than heretofore."

DROPS OF COMFORT TO THE PERISHING.

On the 27th of July Mr. Cole wrote again:—

"We hardly feel like sparing time to write in these days, but must catch a moment here and there, as we know you, and all the home friends, will feel not a little anxious about us all in Turkey, and espe-

cially about us here, who may ere long have to come 'under fire.' When I say we can hardly spare the time, of course it means that we are very busy. Besides our school and other usual duties, the Lord has put a very important work into our hands. Ever since the battle of the 16th inst., my heart and thoughts have been going out towards those poor soldier boys that were uncared for, and are so, to a great extent, to the present time. We talked it over, Mr. Pierce and I, and tried to see if we could hit on any course. Finally, as I was speaking with an English captain, of General Kimball's staff, I found that his feelings were aroused. He at once prepared a telegram and sent it to the 'Red Cross Society,' suggesting that we had volunteered our services to help care for the poor wounded soldiers, and asking them to forward supplies of medicines, underclothing, etc.

"The next step for us was not to wait for a reply, but to go to work at once. The English consul has shown much interest in the matter, and helped us to get the necessary papers from government, as it is not lawful in this land 'to do good on the Sabbath day,' or any other day, in such a cause as this, without such papers. These we succeeded in getting yesterday, after hours of patient laboring and waiting, and to-day we have been among these poor unfortunate creatures. One needs a heart of stone and eyes like the cold ice to be plunged into such scenes as we saw this morning. We had a very small supply of lint, bandages, shirts, etc., from the Red Cross Society, that had been sent on by the captain. We started out thinking we would look the ground over, see what was the condition of the wounded, and then return to the house to lay our plans; but we concluded to take along a valise of supplies. We were no sooner in the midst of the boys than we saw what a terrible condition they were in, and were chained to the place for upwards of four hours. Oh, such dreadful suffering, you cannot conceive! Wounds uncared for, some of them since the 16th! Some had become so putrid that it was terrible to be near them. Some had come in the night be-

fore, — it was now ten o'clock, A. M., — and they had had nothing to eat since about noon the previous day. We rejoiced them with a small supply of bread, and the best of care we and our helpers could give. But we dared not stay more than from four to five hours. We then returned, set native women to cutting out and basting drawers for the soldiers, and I sewed, on a little hand-machine, eight pairs in a very short time. These we hope to have ready in the morning, as the filthy creatures had not had a change for a long time before they were wounded."

Madura Mission — Southern Hindostan.

A LETTER from Mr. Rendall, dated April 10th, gives information of considerable interest upon several points connected with the work of the Madura mission. Its publication in the Herald has been delayed owing to the want of room; but the statements will be of value still.

WORK AMONG WOMEN — ENCOURAGEMENT.

"The work among the Hindu women in Salavanthan increases in interest. A short time ago, three of the girls in the school pledged themselves that they would never worship idols. One of them, a very interesting child, has for a long time been praying to Jesus, and she has frequently said that she prays to no other God. She reads the New Testament fluently, and understands a great deal of Scripture history. All seem very much delighted when my daughter Mary comes with me. Beside the little girls in the school, there are now six adult women learning to read. When the catechist's wife, who is a sister of our excellent native pastor, Mr. Colton, of Dindigul, began the work of teaching the women in their houses, one very respectable woman, who for a long time had attended our meetings, said, 'I must learn to read; for in that case I shall be able to study the Bible myself, and shall not need to depend upon others to read it to me.' She is making good progress; and her husband, thus far, has put no barrier in her way. At our last collection she gave

eight annas. This is a most hopeful beginning in that large town, the second in size in the Madura station field.

"The wife of the catechist at Sellur has also done something in the same line, and has several houses open to her among the respectable portion of the people. I rejoice in this new opening, and believe it is the result of the special effort lately put forth for the women of this station. The work in Madura has had its influence in Salavanthan."

GIRLS' BOARDING SCHOOL.

"In regard to the schools, I consider it success to keep things from going behind; and this is all I can say of the village schools. But there has been good progress in the Girls' Boarding School; there are now sixty-five pupils in attendance, and although the price of grain has been so high, my daughter Mary has not dismissed a single pupil, owing to the help from friends in America. The last government examination shows that good progress has been made in the secular studies, and withal the progress in the study of the Bible has been very marked. The religious state of the school is very encouraging. During the year 1876, twelve of the pupils united with the church, of whom five united at the close of the year. There are now six candidates for church membership, and they have a sense of the importance of the step they propose to take. Two of these have just graduated, and in returning to their village they must live with relatives entirely indifferent, if not hostile to the truth. They are thus called to witness for Christ in the face of opposition. The catechist of their village reports that they are both influencing their relatives for good. Twelve pupils left the school April 1st, of whom eight are graduates, and four have taken a partial course. The Lord has graciously blessed this school, and I trust he has greater blessings in store for it in the future."

ADDITIONS—CITY CHURCHES.

"Seven persons united with the churches in Madura in January. One

was a convert from the weaver caste, the most numerous caste in Madura. I had hopes that he would be a help to us in reaching this large class, but he has since removed to another place. Two were from a congregation in a suburb of the city, and the remainder were from families in the city. The congregations in the city have not been diminished by the famine. Indeed there is a constant increase, though it is slow. You will remember there are two native pastors in the city,—Pastor Cornelius, of the East Church, and Pastor Rowland, of the West Church. The entire salary of Pastor Cornelius is collected in the city, and all but six rupees of Pastor Rowland's. As the salaries of these pastors are comparatively high; this is an encouraging feature in the church work in the city. But the fact that only about one half of the salary in each case is raised by those connected with the churches, the remaining half coming from outsiders, detracts from the joy we have on account of the approximation of these churches to self-support. I trust God's blessing added, year by year, will bring these churches soon to a satisfactory basis of real self-support, and active work in the cause of the Master."

PROGRESS IN THE VILLAGES.

"In regard to the work in the villages, I would say that I have never known the catechists of this station more engaged in the study of the Bible. The system adopted more than a year ago, of having all teach the same portions of Scripture in their congregations, has helped us much in our work. The truth is being lodged in the heart of the people, and there are already tokens for good, from a clearer appreciation of the truth pertaining to salvation. There are so many of our people absent from their villages, that the number of inquirers is small. At our last monthly meeting, three different catechists reported items of interest respecting inquirers in their congregations.

"The heathen now, in many cases, are drawing towards us, but they fear to break away from relatives and friends. Very many have lost all confidence in

their own gods. Oh, that they may receive an impulse from on high sufficient to give them the necessary courage to accept Christ as their Lord."

THE MEMORY OF THE JUST—NEW MAN
NEEDED.

"You have learned that the station of Mana Madura was placed in my hands from last January. The removal of our dear brother Capron made this necessary; but what can I do for the station? Up to this time, I have only been able to visit it once a month, and give the catechists a day or two, to help them in their work. I have tried to strengthen them by the study of God's Word and by prayer; but oh, how much need is there of a missionary to go to that people, and enter into the labor of our brother, who toiled there for so many years, but who now rests in Jesus. In going among the heathen, I found the name of our departed brother very precious. They showed by what they said, as well as by their eagerness to see me, that they felt their loss. How long shall this post on the frontier be left vacant? May God put it into the heart of some earnest disciple to come at once."

Foochow Mission—Southeastern China.

THE SHAO-WU STATION—ADDITIONS.

LETTERS have been received from the brethren at the new station, up the river, at Shao-wu, dated May 21st. Dr. and Mrs. Whitney arrived there May 18th. Mr. Blakeley wrote:—

"We are having no small encouragement in our work here. Six were received to Christian fellowship at our last communion, and we now have almost as many more who observe the Sabbath, and are seeking to learn the truth. We hope many of these will soon take a firm stand for Christ. We have been much pained, however, and disappointed, by the conduct of our former book-seller at this place. He was baptized about two years ago, and has now been discharged from our employ for gambling and for embezzling funds.

"At this season of the year, a large number of people come in from abroad to engage in the tea business. Many of these come into our chapel, when they have leisure. Thus we hope to spread a knowledge of the truth not only here but into the adjoining province of Kiang-si."

THE CONFUSION OF TONGUES.

Mr. Walker writes: "On Thursday [April 19], I started on a tour to Yang-káu and Tsiang-loh, taking my teacher along. He is a very capable man, and speaks well four different dialects. We found that the Shao-wu dialect extended in tolerable purity about forty miles down the river, but sixty miles below here the difference became so marked as to constitute a new dialect, and my teacher said he could understand nothing that was said.

"At Yang-káu I found one man ready to be received, besides four others who might be fairly classed as inquirers. From Yang-káu we walked to Tsiang-loh, a distance of forty miles. This gave us a very good opportunity to observe the people, their language, etc. I could argue that the Tower of Babel was located somewhere in this region with a much greater seeming of probability than can be produced in favor of many a widely believed whim, while the wonderful blending of similarity and diversity, the former underlying the latter, makes the story of the confusion of tongues seem a far slighter departure from what is possible under natural law, than one would think.

"Tsiang-loh has a mixed population. Aside from natives of the place, there are numbers from Ting-chow and from Sin-cheng. My teacher was of great service in talking with these latter, as he speaks their dialect so well that they always take it for granted that he is a native of Sin-cheng. The Tsiang-loh dialect has considerable affinity with the Shao-wu, so that ordinary conversation can be carried on between persons from these two places, though with some difficulty. But all through that region my teacher found the Mandarin more serviceable than the Shao-wu colloquial. But oh, this confusion of tongues! If we

learn Mandarin it is usable, but it is the vernacular of hardly any one, and is merely the language of trade and public matters. It is difficult to get people to talk with us in their local dialect, for they imagine we cannot understand it, but can understand Mandarin. This increases the difficulty of learning any local dialect, and when learned it is available over only a part of our field. Since the opening of the tea season, the larger part of our audiences are persons who very imperfectly understand the Shao-wu dialect."

ROBBED BY RIVER THIEVES.

Dr. Osgood, of Foochow, accompanied Dr. and Mrs. Whitney from that place to Shao-wu, as it was not thought best for them, newly arrived in the field, to make the journey alone. Two boats were engaged, one for Dr. and Mrs. W., and one for Dr. Osgood and the freight. On Saturday evening, May 24, they stopped at an out-of-the-way place, about forty miles below Shao-wu, intending to spend the Sabbath. At about three o'clock in the morning an attack was made on Dr. Osgood's boat, by a company of thieves, armed with poles to which knives were fastened. They were once driven off, but Dr. O. writes:—

"They now made a second attack, and wounded me in five places. Fortunately none of the wounds proved to be serious, and at this time, June 2d, they are nearly well. Finding myself without means of defense, and exposed to thrusts from their knives, I was obliged to retreat to the

rear of my boat and from there cross over to Dr. W.'s boat. In attempting to cross, I slipped and went into the river, which was six or seven feet deep, and had a narrow escape from drowning, but secured a hold upon the boat, and some of the crew assisted me in regaining it. At this time the pirates had possession of half of my boat. We all got on board of Dr. W.'s boat, succeeded in breaking the rope that fastened it to the shore, and were soon drifting down stream. Our boatmen commenced calling out 'Pirates, Pirates.' At length the villagers heard them, and gave an alarm; and soon after a number of soldiers and villagers crossed over, and the thieves left, evidently in a hurry. Returning to the boat, I found that they had overlooked so much of my clothing that I was able to dress, and was glad to find my watch (a present from friends) and money still in the boat. Dr. Whitney had escaped without any wound notwithstanding he had an active share in the fight. Mrs. Whitney received a gun-shot wound, but fortunately from a spent shot. Our losses were of bedding, clothes, and surgical instruments, in all amounting to \$60 or \$70 in value. The Sabbath was a day of thanksgiving, and more than once my mind recalled the 23d Psalm. In the early stages of the missionary work here in Foochow, a Swedish missionary was drowned in attempting to escape from pirates. Since then there has never been an attack until this one. The thieves doubtless thought that we were tea merchants, and had a boat full of silver."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD. — PROGRESS IN PERSIA IN SIXTEEN YEARS.

READERS of the *Missionary Herald* have not forgotten the deep interest so long felt in the "Nestorian Mission" of the American Board. That mission was transferred to the Board of the Presbyterian Church some years ago, and Mr. Labaree who went to Persia before the transfer was made, in a letter dated Janu-

ary 31, and published in the *Foreign Missionary*, gives a very gratifying account of progress in that field. He writes:—

"It is sixteen years since I first came to Persia; and as I compare what I then saw with what is now manifest in the progress of the Gospel here, many most noteworthy changes attract attention. I will try to give you some of the more salient points in the contrast.

"The fact that stands out most prominently on reëntering the field, is the wider extent of territory now covered by missionary operations. Sixteen years ago we were simply the 'Mission to the Nestorians.' Actually nothing was then doing for the other nationalities of the country. Now we are the 'Mission to Persia,' and are prosecuting extended and successful labors for Armenians and for Mussulmans. Then a single station at Oroomiah constituted the whole mission.¹ Now it embraces three flourishing stations hundreds of miles apart, including the two great political and commercial cities in the land — Teheran and Tabriz. Each of these is the center of wide-spreading missionary agencies. From each of them, native preachers and colporters are penetrating year by year new sections of the country with the Word of Life. In connection with each are springing up new out-stations, in cities and towns which a dozen years ago had not been thought of in such connection. Scattered Christian communities, even within the boundaries of Russia, are feeling the quickening influences of the Gospel radiating from these mission centers.

"This broader occupation of territory, with its increase of resources for the evangelization of the country as a whole, has mainly taken place during the last four years; since the transfer of the mission to the care of the Presbyterian churches. The measures, however, were set on foot some time before. Their culmination has been hastened, perhaps, by the change referred to. But the progress of our work is not indicated simply in the larger territory occupied and the multiplication of missionary agencies. The efforts to give the Gospel to other nationalities than the favored Nestorians, present some striking features of contrast. At the early period referred to, missionary work among the Armenians was thought well-nigh hopeless. It was a question, too, whether such operations, if attempted,

might not provoke the hostility of the Government and jeopardize our position in the country. And as to venturing to preach Christ to the Mohammedans, with full intent to secure their conversion, much argument was needed to persuade ourselves that we might and should. It is curious to reflect on the discussions of that time among ourselves. In what sharp contrast are the facts of to-day! An organized church and a training class, chiefly of Armenians, at Teheran; converts and promising students at the other stations; earnest calls from Armenian villages for preachers; and the Government influence, sometimes decidedly in our favor — prove how groundless were all our fears.

"And among the Mohammedans astonishing opportunities open before us in the liberty with which the Gospel is preached to them, and the interest with which they hear it. Nor is the spirit of inquiry among them limited to any one part of the field. Everywhere alike, the old, old story of Jesus and his love wins a respectful if not an eager attention. Nor are they satisfied with having the Gospel brought to them. Inquirers in private are many; while public services attended by Mussulmans in considerable numbers are of weekly occurrence. Of greater import still, converts from Islamism are on the church rolls at each of the stations. Some of these are active workers for Christ as well. There are timid ones who warn us of the danger we are running. Our enemies, notably the Lazarist missionaries, are painstaking to give publicity to this class of our labors. But as yet no permanent check has come to any of our operations. On the contrary, the bolder we have become, the greater favor God has given us with the powers that be. Such has been His reward, unexpected and undeserved, to our feeble faith.

"Passing from this survey of our field as a whole, let us look at that section of it earliest occupied and longest cultivated. Here we find that as the Gospel has been spreading out its branches over the land, among the Nestorians its roots also have struck deeper and wider. The evidences crowd upon us. I scarcely know which

¹ The name was changed to "The Mission to Persia," labors among other nationalities had commenced, and there were fifty-three "out-stations," before the mission was transferred to the Presbyterian Board. — *ED. MISSIONARY HERALD.*

to cite first; but let it be the increase in the membership of the churches. For it is the salvation of souls which outranks all other departments of missionary success. It is the fruitage most highly esteemed in heaven, as it should be on earth.

"In 1860, the record shows that four hundred and one converts had been registered during the twenty-four years since the planting of the mission. In the sixteen years under review, there have been added to the church nearly one thousand. This is a gain of about two hundred and fifty per cent. It is, moreover, gratifying to note that never in the history of the mission has the accession of converts in any one year reached so high a figure as in the year just closed. The number was one hundred and fourteen, besides a larger number of candidates. This is a percentage of fourteen of the whole number now in communion. In the Presbyterian churches of America the percentage was seven in the year 1874 — (the only tables I have at hand).

"And while I write, a work of grace is in progress in many of the villages, that is bringing souls into the Redeemer's fold in numbers that quite exceed all our past knowledge. The Lord is refreshing our sight and faith in a most remarkable degree. . . .

"During the recent triennial gathering of the churches, we invited to be present an Armenian gentleman in the Persian service — an irreligious man, but one of more culture and education than most Persians. He confessed himself surprised to see among the Shah's subjects such a deliberative body, so orderly and dignified in its proceedings. We understand that he has written the Persian Prime Minister of the satisfaction his visit gave him. We are safe in saying that nowhere else in Persia is such a process of self-government to be seen among the king's subjects.

"In my present intercourse with these churches, I am frequently reminded of one of the first mission meetings I ever attended in Oroomiah. The question was discussed of charging the pupils in our village schools *four cents* a month toward the expenses of their mats and

fuel. The measure was with difficulty carried. Its enforcement was a still more serious matter. It was the entering wedge, a very thin one, indeed, of self-support. The natives had been wont to have from the missionary a free Gospel, free schools, free books, free medicine. This measure struck them as revolutionary. It was so in fact. It revolutionized the whole policy of the mission. The schools suffered badly. The number of scholars diminished in one year from fifteen hundred to nearly one-half of that. But though they have never touched the old figure again, the schools have taken on a wholly new character for thoroughness and efficiency. This year, in response to a demand for still higher education, three high-schools have been opened, the pupils in which board themselves. A still more signal achievement in the line of self-support is the maintenance of their pastors by some of the churches. This we have pressed further than the support of the schools. There are now five churches committed to the payment of their pastors' salaries, besides a part, if not all, of their school expenses. Others are paying a part of their pastors' salaries. The principle has gained for itself general acceptance. The alacrity with which the last two of the five churches above-mentioned responded to our proposal is significant. Books, monthly newspaper, and medicines have all been taken off the free list. Whereas sixteen years ago these Christians gave almost nothing to the Gospel, now, of their poverty, they contribute annually hundreds of dollars.

"There is still another striking feature in the contrast before me — another phase in the development of character in these native Christians. It is their activity in preaching Christ to the dominant population. A score of years ago it was a rare thing for a Nestorian to argue with a Mussulman on questions of religion. The man so bold was in danger, or was thought to be, of personal violence by way of answer. How strange now to hear of even the more unlearned of our church members going from village to village with the known purpose of read-

ing the New Testament and preaching Jesus Christ, and that in the plainest language. Less than a score of years ago it was difficult to find one Nestorian who could pray in a language intelligible to their Mohammedan neighbors. How opposite the fact now. Preaching and praying with these unbelievers has become of daily occurrence. But a few weeks since two of our young helpers visited a half-dozen villages of Mohammedans in a quiet way, and within a couple of days told the story of the cross to fully one hundred and fifty souls. Most of these had never before heard the Christian way of salvation explained. Another helper, who has been with the message of the glorious Gospel into nearly every large city and town in the province of Azerbaïjan (how such a tale would have sounded a dozen years ago), was lately in the city of Khir. A large assemblage of Mollahs and nobles was gathered in a mosque to hear read a new firman from the Shah. In some way he was invited in. It is a rare event for a Christian to go inside a Mussulman's mosque. This man, full of faith and the Holy Ghost, skillfully improved the opportunity to unfold the message so

dear to him. Opening his New Testament, he told them of the glad tidings from the King of kings. He was listened to with closest attention and deepest interest, and private interviews of much interest followed. Such incidents present a most wonderful contrast. How they impress these much-disparaged Nestorians themselves, can be imagined. They make a new era in their history. What a vista of usefulness in the redemption of Persia to Christ opens before them.

"But I must stop. My heart glows as I think of what the Lord has done here. What a promise of the future are these results of the past. Could we have seen, sixteen years ago, the bloom which was then dimly imaged in the bud, would it not have inspired us with greater courage? How manifestly the hand of the Lord has been with us. And is there any limit to His grace and power in the years before us? Shall our faith hesitate and our zeal burn feebly while the voice of the Master rings out so loud and clear to march on. Victory is ours. And all these peoples, even these bigoted Mussulmans, are to be gathered into His fold."

RECEIPTS OF BRITISH BENEVOLENT SOCIETIES.

"EVANGELICAL CHRISTENDOM" for June gives the following summary of the receipts of various benevolent societies in Great Britain for the last two years. To convert the sums into dollars multiply by five, and it will at once appear that the income of several leading societies is large enough to excite the emulation of Christians in America.

	1876.	1877.	
BRITISH AND FOREIGN BIBLE SOCIETY	£222,320		£206,978
PRINCIPAL FOREIGN MISSIONARY SOCIETIES —			
Church Missionary Society	195,116	190,693	
Wesleyan Missionary Society	159,106	146,231	
Society for the Propagation of the Gospel	125,294	136,906	
London Missionary Society	114,853	109,160	
Baptist Missionary Society	44,762	39,045	
Moravian Missions	21,369	15,957	
South American Missionary Society	13,659	12,253	
English Presbyterian Missions	8,850	10,709	—660,954
COLONIAL, JEWISH, AND OTHER MISSIONS —			
Primitive Methodist Missions	42,917	46,766	
Society for Promoting Christianity among the Jews	41,363	36,012	
Colonial and Continental Church Society	33,487	33,348	
United Methodist Free Churches' Missions	16,542	17,042	
British Society for the Jews	7,601	7,306	
Foreign Aid Society	2,960	5,035	
Turkish Missions' Aid Society	3,707	3,707	
Evangelical Continental Society	3,297	3,387	
Colonial Missionary Society	4,022	3,006	—155,808

HOME MISSIONS—

Additional Curates Society	67,287	71,505
Church Pastoral Aid Society	57,114	53,861
London City Mission	48,199	47,074
Wesleyan Home Missions	36,379	36,919
Bishop of London's Fund	29,768	28,555
Irish Church Missions to the Roman Catholics	19,523	22,839
Missions to Seamen	12,391	12,507
Curates' Augmentation Fund	—	12,500
Incorporated Church Building Society	8,561	11,369
Church of England Scripture Readers' Association	10,588	11,360
Army Scripture Readers' Society	9,270	10,351
Wesleyan Metropolitan Chapel Building Fund	—	7,045
British and Foreign Sailors' Society	6,130	5,876
Protestant Reformation Society	5,232	5,476
British and Irish Baptist Home Missions	4,853	5,140
London Diocesan Home Mission	—	5,085
Home Missionary Society (Congregational)	4,802	4,127
Irish Evangelical Society	3,015	2,456
Thames Church Mission	—	2,311
Royal Naval Scripture Readers' Society	2,177	1,484
Midnight Meeting Movement	1,789	1,283—359,123

RELIGIOUS EDUCATIONAL SOCIETIES—

British and Foreign School Society	26,066	19,200
Indian Female Normal School Society	11,606	12,994
Christian Vernacular Education Society for India	12,842	9,933
Wesleyan Education Committee	8,284	7,996
Reformatory and Refuge Union	—	7,669
Ragged School Union	4,194	7,127
British Syrian Schools and Bible Missions	3,906	4,906
Sunday School Union	3,899	4,799
Church of England Sunday-school Institute	1,616	1,807—76,431

MISCELLANEOUS—

Religious Tract Society	146,821	152,529
Church Association	5,964	6,843
Religious Book Society	7,069	5,872
Young Men's Christian Association	3,703	3,123
Monthly Tract Society	3,395	3,000
Christian Association for Young Women	1,921	2,289
Bible Translation Society	3,165	2,225
Lord's-day Observance Society	1,479	1,261—177,142
	£1,634,233	£1,636,236

MISCELLANY.

A MISSIONARY WIDOW'S LOVE FOR THE CAUSE.

THE Foreign Secretary of the American Board received, on the 1st of August, a very generous donation for the treasury from the widow of a missionary, who has been for some years in the United States, and who writes as follows respecting her gift and her interest in the missionary work:—

"Last fall I sent \$100 to Mr. Ward for the debt of the American Board, with the resolve that, if possible, and if the

debt should not be liquidated within a year, I would make the sum \$500. I will now send you a draft for the additional \$400.

"It is not often that a returned missionary, and a widow, can have the privilege of contributing largely to benevolent objects. My children are educated and settled with great comfort, in the work they have chosen, and are very useful in the Master's service. My only regret is, that my son could not have chosen the foreign mission service. I do not think

it impossible that he may yet do so, at some future day. I have had, also, kind friends, who have so largely contributed, financially, for my comfort, that I desire to lay aside a portion for the cause I love so well.

"If the debt of the Board does not need the sum I send, please pass it into the hands of the Treasurer of the Woman's Board for — —, if thought best by those who best know the case.

"Our hearts are gladdened by the deeper interest the church and society here are taking in the cause of foreign missions. Besides the church contributions for this cause, we have an efficient auxiliary to the W. B. M. and three 'Circles' among the young people and children."

PRESIDENT GRANT'S INDIAN POLICY.

"ZION'S HERALD," in a notice of the "Methodist Quarterly," for July, makes the following statements on a most important subject:—

"President Grant's Indian policy is the subject of the next paper, contributed by S. G. Arnold, Esq., Washington, D. C. This is a long and exceedingly interesting article, written in the interest of civil service reform, and demonstrating the success of President Grant's efforts in the radical reform of that nest of corruption, speculation, and fraud,—the Indian service. It is well known that he parceled out the Indian tribes to the care of the different Christian denominations, allowing them to nominate the agents. The results of this experiment are seen in the following figures from official sources, showing the rapid advance of the Indians in civilization:—

	1868.	1876.
Houses	7,476	55,717
Schools	111	344
Teachers	134	437
Scholars	4,718	11,328
Acres cultivated	54,207	318,194
Wheat raised (bushels) .	126,117	463,054
Corn " "	467,363	2,229,463
Horses and mules	43,960	310,043
Cattle	42,874	811,308
Swine	29,890	214,076
Sheep	2,683	447,295

"These astonishing upward steps in civilization were taken by 266,000 In-

dians in the United States, not including Alaska.

"Here are grounds for devout thanksgiving to God, who hath made of one blood all nations. Thus the doctrine is exploded that the Indians were designed as a mere provisional race, to keep down the bears and wolves till the Europeans should come and dispossess and extinguish them. May we not hope that the Grant policy, continued by President Hayes four years longer, will lift the Indians above dependence on the government for food and clothing, and make them citizens of our republic? Already about one-tenth of their entire number—taking men, women and children together—are able to read, and about one-fifth of the whole number are church members."

A FOREIGN MISSIONARY SHEEP.

THE following letter, from a young maiden of the Northwest, will explain itself:—

"Please find enclosed \$1.50, the proceeds of Zulu's fleece for 1877. Zulu has been a missionary sheep for many years, and although her little back produces but a small amount of wool, yet it is my earnest prayer to our Heavenly Father that that little may float to some poor heathen, and that at least one soul may 'arise and call Him blessed.' As I am now fourteen years of age, I think it my duty, and also a pleasure, to assume the task of writing, and thus free my mother, who has written up to this year. Pardon me if these few words are tiresome to you."

Not a bit "tiresome," but exceedingly pleasant reading! We should be glad to hear from a whole flock of such foreign missionary sheep, and from the home-missionary "lams" who tend them. Long live "Zulu" and Zulu's young mistress!

MISSIONARY FRUIT TREES.

DR. A. C. THOMPSON writes from Mörtz, Brandenburg, under date of July 7th:—

"Just now I am stopping for a few days with Dr. Grundemann, one of the editors of the 'Allgemeine Missions-Zeitschrift,' who is himself a universal gazetteer of missions. Mörtz is an out-of-the-way vil-

lage, five hours by stage-coach from Bran-
denburg, with a peasant population of
less than three hundred souls; yet here
is a learned and accomplished pastor,
quietly, contentedly, and earnestly at
work. He has a nursery of fruit-trees,
which he gives to his farmer parishioners
— they are all farmers — with a promise,
on their part, that a portion of the fruit
shall be devoted to the cause of missions."

— ♦ —
GENEROUS DONATION.

PROFESSOR B. W. DWIGHT, LL. D., of
Clinton, N. Y., has presented six sets of
valuable works, of which he is the author
(each set consisting of six large octavo
volumes), one set for each of six mission-
ary stations and training schools. They
have been received and forwarded to the
stations designated.

— ♦ —
ANOTHER CASE — DR. COWLES' COMMENTA-
RIES.

It is but fitting that mention be made
in the Herald of Dr. Cowles' generous
donations of his "Commentaries" to the
Board, for the benefit of the missionaries
and such of the native pastors and preach-
ers as are familiar with the English lan-
guage. The aggregate number given dur-
ing the past eight years is 1,150 volumes,
besides over 150 presented from time to

time to individual missionaries. A large
number of volumes have also been sold
for missionary use at the cost of manufac-
ture, the largest order being one, in March
last, for 200 volumes to be sent to Kioto,
for the use of the training school con-
nected with the Japan mission.

The influence of these volumes in shap-
ing the thought and lives of Christian
communities now springing up in all
parts of the world, through the agency of
the American Board, may well be a source
of profound gratitude to the author and
his friends.

— ♦ —
DEATH.

INTELLIGENCE is just received of the
death of Miss Emma Whipple, of the
Dakota mission. She died at Chicago,
August 10th (?), of typhoid gastric fever.

— ♦ —
DEPARTURE.

REV. ISAAC PIERSON, of the North
China mission, Mrs. Sarah E. (Dyer)
Pierson, from Cambridgeport, Mass., Miss
Julia Wilson, from New York city, and
Miss H. Frances Parmelee, from Twins-
burg, Ohio, have left the East for San
Francisco, expecting to embark Septem-
ber 1st, — Mr. and Mrs. Pierson for the
North China mission, and Misses Wilson
and Parmelee for the Japan mission.

OFFERINGS FOR THE DEBT.

VERMONT.		NORTH CAROLINA.	
E. St. Johnsbury, Rev. J. P. Humph- rey,	10 06	Raleigh, 1st Cong. ch. and so. 1; E. P. Hayes, 1;	2 00
Enosburg, Geo. Adams,	20 00	WISCONSIN.	
Newbury, P. W. Ladd,	3 90	Fort Atkinson, Jared Lamphear,	20 00
Woodstock, Channing Williams,	5 00—38 90	Received for the "Debt" in July, Previously acknowledged (see Au- gust "Herald,")	495 90
MASSACHUSETTS.			9,245 75
Auburndale, A friend,	10 00		\$9,741 65
Springfield, Ira Merrill,	25 00—35 00		
NEW YORK.			
Walton, C. H. L.	400 00		

DONATIONS RECEIVED IN JULY.

MAINE.		PENOBSCOT COUNTY AUX. SOC. E. F. Du- ren, Tr.	
Cumberland county.		Baigor, 1st Cong. ch. and so.	42 06
Gorham, Cong. ch. and so., 9.30; A friend, add'l, 10;	19 30	Brewer, 1st Cong. ch. and so., 5.87;	
Woodford's Corner, Cong. ch. and so.	10 00—29 30	Manly Hardy, by Rev. E. G. Snow, 20;	25 87—57 92
Hancock county.		Union Conf. of Churches.	
Castine, Samuel Adams,	50 00	Hiram, Cong. ch. and so.	2 35

No. Bridgton, Cong. ch. and so.	5 00
Waterford, A mother and daughter, 12; Rev. J. A. Douglass, 10;	22 00—29 35
Waldo county.	
Belfast, Mrs. Frances D. Johnson, 25; E. F. C. & M. E. C. 25;	50 00
York county.	
Biddeford, 2d Cong. ch. and so.	36 00
York, 1st Cong. ch. and so.	10 15—46 15
	272 72

Legacies.—Wells, Mrs. Hannah Gooch, by Jos. Dans, Ex'r,	63 38
	896 06

NEW HAMPSHIRE.

Grafton county.	
Bristol, Cong. ch. and so.	1 10
Hanover, Cong. ch. and so.	38 50—39 60
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francestown, M. B. Fisher,	5 00
Nashua, 1st Cong. ch. and so.	299 22
New Ipswich, Cong. ch. and so. m. c.	6 25
Pelham, Mrs. H. C. Wyman,	20 00—330 47
Merrimac county Aux. Society.	
Concord, South Cong. ch. and so.	95 55
Warner, Mrs. Frederick Eaton,	1 00
Webster, E. M. Buxton, 25; A friend, 50 cents;	25 50—122 06
Rockingham county.	
Epping, Cong. ch. and so.	40 03
Exeter, A member of 1st Cong. ch. and so.	10 00
Hampton, Cong. ch. and so.	22 88
Kingston, Cong. ch. and so.	20 00—92 91
Strafford county.	
Dover, 1st Cong. ch. and so., 100; Charles W. Cushing, 50;	150 00
Walsfield, Cong. ch. and so.	18 00—168 00
	768 12

Legacies.—Lyndebero, Mrs. Dorothy K. Wheeler, by Thomas P. Rand, Ex'r,	888 87
	1,141 99

VERMONT.

Addison county.	
West Cornwall, Miss M. A. Mead,	5 00
Caledonia co. Conf. of Ch's., T. M. Howard, Tr.	
East St. Johnsbury, Cong. ch. and so.	25 84
Lyndonville, Cong. ch. and so. 3.85; H. H. 5;	8 85—34 69
Chittenden county.	
Burlington, 1st Cong. ch. and so.	120 00
Charlotte, Two friends,	20 50—140 50
Essex county.	
Granby and Victory, Cong. ch. and S. S.	7 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
St. Albans, 1st Cong. ch. and so.	115 09—125 09
Grand Isle county.	
Grand Isle, Cong. ch. and so.	8 38
South Hero, Cong. ch. and so.	23 62—32 00
Orange county.	
Bradford, Cong. ch. and so.	41 80
Newbury, 1st Cong. ch. and so.	10 25—52 08
Orleans county.	
East Coventry, Mrs. Phoebe H. Plas- bridge,	2 00
Greensboro, Cong. ch. and so.	3 00—5 00
Rutland county.	
Castleton, Cong. ch. and so.	35 43
West Rutland, Cong. ch. and so.	104 35—142 78
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, Cong. ch. and so.	66 37
Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
West Brattleboro, Cong. ch. and so.	12 54
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Royalton, Cong. ch. and so.	40 00

Woodstock, 1st Cong. ch. and so.	10 00—50 00
	678 06

Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r, add'l,	38 00
Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,	30 40—63 40
	741 45

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	12 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	235 25
North Adams, Cong. ch. and so.	33 52
Pittsfield, A friend,	10 00
Sheffield, Cong. ch. and so.	8 65
South Egremont, Cong. ch. and so.	20 35
Williamstown, 1st Cong. ch. and so.	
117.28; Williams College, 256.65;	878 93—682 00
Bristol county.	
Easton, Evan. Cong. ch. and so.	35 60
Raynham, 1st Cong. ch. and so.	40 35
Taunton, Winslow ch. and so.	56 63—132 58
Brookfield Asso'n. William Hyde, Tr.	
Ware, A friend,	15 00
Essex county.	
Andover, Chapel ch. and so., to const. REV. JOHN PARSONS, JR. and REV. S. P. KIDDER, H. M. 425.31; Free Church, (of wh. from Rev. Francis H. Johnson, 150); to const. SOLOMON H. PALMER, and Miss CATHERINE A. FINBLEY, H. M. 203.25;	628 46
Essex county, North.	
Amesbury and Salisbury, Un. Ev. ch. and so.	7 24
Bradford, Mrs. D. C. Kimball,	10 00
Haverhill, North Cong. ch. and so. of wh. 40 for Papal Lands, 569.76; Centre Cong. ch. and so. 57; West Cong. ch. and so., 8.25;	635 01
Ipswich, 1st Cong. ch. and so.	42 00
Newbury, 1st Cong. ch. and so. m. c. 11 00—705 25	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. add'l,	18 00
Gloucester, Ev. Cong. ch. and so.	221 05
Lynn, 1st Cong. ch. and so.	44 74
Middleton, Cong. ch. and so.	19 96—303 78
Hampden co. Aux. Soc. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so. 39.- 38; 1st Cong. ch. and so. 13.40;	
3d Cong. ch. and so., 9.18;	61 94
East Longmeadow, Cong. ch. and so. 30 00	
Holyoke, 2d Cong. ch. and so.	63 51
Palmer, 2d Cong. ch. and so.	9 16
Springfield, 1st Cong. ch. and so. (of wh. F. A. Brewer, 100) to const. Dr. E. M. PEASE, H. M., 156.84; Olivet ch. with prev. dona. to const. BENJAMIN HANNIS, GEORGE W. REED, and WILLIAM H. DUTY, H. M., 31.69; "From Greenland's icy mountains, From India's coral strand, Where Afric's sunny fountains Roll down their golden sand," 1,000, H. M., 500; "Anti-church-extrav- agance," 600; L. W. 50	2,228 53
Westfield, 2d Cong. ch. and so., 97.- 77; Miss Mary A. Dickinson, 112; 209 77	
West Springfield, 1st Cong. ch. and so.	15 00—2,617 91
Hampshire county Aux. Society.	
Chesterfield, Cong. ch. and so.	8 00
Easthampton, Payson Cong. ch. and so.	299 42
Granby, Cong. ch. and so.	141 50
Hatfield, Cong. ch. and so.	66 00
Northampton, Nathan Sears,	25 00
North Hadley, Cong. ch. and so.	3 66—1,043 55
Middlesex county.	
Cambridgeport, Prospect St. Ch. and so., add'l,	52 00
Chelmsford, Ladies of Central Ch.	7 90
Frammingham, Plymouth Cong. ch. and so.	890 00

Lexington, Hancock Ch. "Pastor's class,"	5 00
Natick, 1st Cong. ch. and so.	158 24
Newton, 2d Cong. ch. and so. special, 97.25; do. m. c. 19.70; Eliot Ch. add'l, to const. ELLEN M. CONVERSE, H. M., 50;	169 95
Somerville, Franklin St. ch. and so. m. c.	14 64
Tewksbury, Cong. ch. and so. to const. JACOB COGGIN, H. M.	164 00
Waltham, Daniel French,	10 00
Waverly, Cong. ch. and so.	12 50
West Somerville, Cong. ch. and so.	6 21—925 64
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c. 8 55	
Brookline, Harvard ch. and so.	232 15
Canton, Ev. Cong. ch. and so.	27 14
Dedham, 1st Cong. ch. and so.	229 50
East Weymouth, Cong. ch. and so.	35 00
Foxboro, Cong. ch. and so.	21 75
Franklin, Orth. Cong. ch. and so. for Papal Lands,	37 05
Holbrook, Winthrop Cong. ch. and so. m. c., 146.11; Gents. and Ladies' coll., 86.02;	232 13
North Weymouth, Pilgrim Cong. ch. and so.	58 00
Norwood, 1st Cong. ch. and so.	60 15—932 42
Old Colony Auxiliary.	
Rochester, Cong. ch. and so. of wh. m. c., 28.26;	77 25
Plymouth county.	
North Carver, Rev. Wm. W. Livingston,	5 00
North Middleboro', A member of Cong. ch.	10 00
Rockland, Cong. ch. and so.	100 00—115 00
Suffolk county.	
Boston, Old South ch., 900; Berkeley St. ch., 140; Walnut Ave. ch., 106; Village ch. (Dorchester), 73.61; Park St. ch., 62; Vine St. ch. m. c., 10; S. D. S., 163; A. S.; A friend, 25; A friend, 10;	1,519 61
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	5 00
Berlin, Miss R. Whitcomb,	275 00
Clinton, 1st Ev. ch. and so.	22 00
Oxford, 1st Cong. ch. and so.	22 00
Worcester, Union Cong. ch. and so., 61.72; Salem St. ch. 5;	63 72—463 72
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	69 84
Millbury, 1st Cong. ch. and so.	22 00—91 84
Upton, 1st Cong. ch. and so.	10,370 99

Legacies. —Montague, Mrs. Laurana B. Bradford, by Lewis Merriam, Ex'r,	1,000 00
Whately, William Merriam, by Lewis Merriam, Adm'r, add'l,	2 10—1,002 10
	11,373 09

RHODE ISLAND.

Providence, A Thank-Offering,	10 00
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CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so., 201.96; Park St. Cong. ch. and so., 18.83;	220 78
Stamford, A member of 1st Presb. ch.	600 00—820 78
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	8 78
Buckingham, Cong. ch. and so.	21 34
East Hartland, Cong. ch. and so.	8 70
Enfield, North Cong. ch. and so. 10; a friend, 5;	15 00
Hartford, Park ch. add'l, 10; E. C. Lyman, 250; Mrs. Mary C. Bemis, 50;	310 00
Poquonock, Cong. ch. and so.	18 08
Unionville, Cong. ch. and so.	29 88—411 78
Litchfield county. G. C. Woodraff, Tr.	
Winchester, Cong. ch. and so.	16 70

Middlesex co. E. C. Hungerford, Tr.	
Centre Brook, 2d Cong. ch. and so.	17 25
East Hampton, 1st Cong. ch. and so.	112 00
Middletown, 1st Cong. ch. and so.	23 50
Old Saybrook, Cong. ch. and so. m. c.	9 25—162 00
New Haven county. F. T. Jarman, Agent.	
Fair Haven, 1st Ch. 63.23; Rev. Burdett Hart, 37; to const. Mrs. BURDETT HART, H. M.	100 23
Guilford, 1st Cong. ch. and so. 30; Mrs. Lucy E. Tuttle, 60;	90 00
Madison, Cong. ch. and so. 13 48; do. m. c. 12.25; do. H. B. Washburn, 100;	125 73
Naugatuck, Cong. ch.	100 00
New Haven, Yale College ch. 490.46; 1st Cong. ch. and so. m. c. 6.22; R. J. FELLOWES to const. himself H. M. 100;	588 63
Waterbury, "Connecticut,"	100 00
West Haven, Cong. ch. and so.	18 90
West Meriden, E. K. Breckenridge,	10 00—1,078 54
New London county. K. Butler and L. A. Hyde, Tre.	
New London, 1st Cong. ch. and so. (of wh. for Papal Lands, 30), 1,750.95; 2d Cong. ch. and so. (of wh. 300 to const. NELLIE M. SMITH, CLARA V. STACY, and ALICE H. SMITH, H. M.), 1,132.51; do. m. c. 21.80;	2,905 62
Stonington, 1st Cong. ch. and so.	14 50—2,920 12
Tolland county. E. C. Chapman, Tr.	
Coventry, Andrew Kingsbury,	10 00
Rockville, 2d Cong. ch. and so. with prev. dona. to const. Mrs. AGNES WESTON, H. M.	83 05
Somersville, Cong. ch. and so.	50 00
Tolland, Cong. ch. and so.	9 02
Union, Rev. Samuel I. Curtiss,	5 00—157 07
Windham county.	
Eastford, Cong. ch. and so.	21 33
Scotland, Cong. ch. and so.	59 00
Westford, Chauncey Whitton,	8 50
Woodstock, 1st Cong. ch. and so.	43 13—122 06

Legacies. —New Haven, Miss Harriet J. Perry, by Wm. L. Kingsley, Ex'r,	600 00
New Haven, Miss Sarah J. Thompson, by John W. Mansfield, Ex'r,	300 00—900 00
	6,597 05

NEW YORK.

Albany, Geo. C. Treadwell,	250 00
Amsterdam, Fresh. ch. Ladies' Miss'y Soc.	106 75
Aquebogue, Cong. ch. and so.	60 00
Aurora, Richard Hale,	10 00
Berkshire, 1st Cong. ch. and so.	71 25
Brooklyn, Julius Davenport,	100 00
Buffalo, W. B. B.	400 00
Camden, Cong. ch. and so.	20 00
Fredonia, T. S. Hubbard,	50 00
Leeds, I. E. S.	1 00
Newark Valley, 1st Cong. ch. and so.	61 97
New York, Broadway Tab. ch., J. K. Cilley, 20; a friend, by Rev. Dr. Cheever, 100; A. M. Loomis, 25; Prof. D. S. Martin, 5;	150 00
Nineveh, Reuben Lovejoy, to const. Mr. and Mrs. CHARLES MASON, H. M.	300 00
Owego, a friend,	50 00
Sherburne, Wm. Newton, to const. BELLE W. NEWTON, H. M.	100 00
Sinclairville, Cong. ch. and so.	6 00
Syracuse, Rev. J. C. Holbrook,	25 00—1,751 97

Legacies. —Brooklyn, Lewis Chiches-ter, by John M. Stearns, Ex'r,	583 38
Summer Hill, Alfred Ranney, by Columbus Miles, Ex'r,	500 00—1,083 38
	2,835 35

NEW JERSEY.

Irrington, Rev. Almon Underwood,	100 00
Jersey City, 1st Cong. ch. and so.	78 85

Montclair, 1st Cong. ch. and so. 37 15
 Parsippany, Mrs. Jane Ford, 20; Rev.
 C. C. Parker, 10; Chas. E. Parker, 5;
 Miss Mary H. Parker, 5; 40 00—256 00

PENNSYLVANIA.

Philadelphia, Chas. Burnham, to con-
 stitute MABEL L. BURNHAM, H. M.
 111; Miss T. Bayard, 50; B. 50; A.
 S. H. 30; 241 00
 Van Buren, Penn. Synods' Com. on
 Missions, 50 00
 York, Samuel Small, 10 00—301 00

OHIO.

Belpre, S. N. Byington, 10 00
 Brunswick, Cong. ch. and so. 2 50
 Cleveland, Euclid Ave. Cong. ch. and
 so. 48 44
 Edinburgh, Cong. ch. and so. 30 00
 Four Corners, Cong. ch. and so. 4 75
 Freedom, Cong. ch. and so. 16 15
 Garrettsville, Cong. ch. and so. 6 00
 Oberlin, 1st Cong. ch. and so. 27 42
 Palmsville, 1st Cong. ch. and so. 60 67
 Rootstown, Cong. ch. and so. 25 00
 Springfield, 1st Cong. ch. and so. 10 50
 Tallmadge, Rev. Luther Shaw, 10 00
 Wakeman, Rev. C. C. Creegan, 50 00—301 43

INDIANA.

Solsberry, 2d Cong. ch. and so. 4 00

ILLINOIS.

Batavia, Cong. ch. and so. 45 00
 Buda, Cong. ch. and so. add'l. 80
 Chicago, Plymouth Cong. ch. and so.
 66.47; Mark Skinner, 250; Tutthill
 King, 100; H. M. Lyman, 25; 441 47
 Godfrey, Mrs. C. N. Mason, 10 00
 Griggsville, Cong. ch. and so. 47 10
 Hampton, Cong. ch. and so. 5 00
 Lamelle, Cong. ch. and so. 9 08
 Lombard, 1st ch. 11 28
 Malta, Cong. ch. and so. 4 72
 Oak Park, Cong. ch. and so. 22 40
 Rockford, T. D. Robertson, 50 00
 Toulon, Cong. ch. and so. 7 00
 Woodburn, Cong. ch. and so. 14 55—668 38

MICHIGAN.

Downsiao, Cong. ch. and so. 6 00
 Hillsdale, Rev. Hiram Smith, 10 10
 Kalamazoo, Plymouth Cong. ch. and
 so. 40 00
 Lansing, Plymouth Cong. ch. and so. 58 25
 Richland, Fresh. ch. 4 00
 Union City, J. W. Clark, 100 00—218 35

MISSOURI.

Cahoka, Cong. ch. and so. 3 65
 Kansas City, 1st Cong. ch. and so. 31 50
 Laclede, Cong. ch. and so. 8 00—38 15

MINNESOTA.

Faribault, Cong. ch. and so. 36 67
 Minneapolis, Plymouth ch. and so.
 20.56; 2d Cong. ch. and so. 4.50;
 "Friends," 100; 125 05
 Northfield, Cong. ch. and so. 38 50
 Winnebago Agency, Cong. ch. and so. 2 20—202 43

IOWA.

Cass, Cong. ch. and so. 8 00
 Eldora, Cong. ch. and so. 8 85
 Lemars, Cong. ch. and so. 18 70
 Maquoketa, Cong. ch. Miss'y Soc.
 Williamsburgh, Welsh Cong. ch., for
 Mexico, 8 80
 —, A friend, 500 00
 —, A friend, 2 00—558 98

WISCONSIN.

Bangor, Cong. ch. and so. for Mexico, 12 00
 Berlin, Union Cong. ch. and so. 15 00
 Milwaukee, Spring St. Cong. ch. and
 so. 25 00
 Waukesha, Cong. ch. and so. 22 00
 West Salem, Cong. ch. and so. 25 00—99 00

Legacies.—Dodgeville, Ellen R. Davis,
 by R. N. Williams and W. Owens,
 Ex'r's, 2,150, less exch. 2,147 50
 2,246 50

KANSAS.

Emporia, 2d Cong. ch. and so. 7 75
 Leavenworth, 1st Cong. ch. and so.
 15.55, less ex. 40, 15 15—22 90

NEBRASKA.

Fremont, Rev. Isaac E. Heaton, 10 00
 Strahmburg, Pilgrim ch. 5 00
 Weeping Water, 1st Cong. ch. and so. 5 00—20 00

OREGON.

Forest Grove, Cong. ch. and so. 8 00

CALIFORNIA.

Berkeley, Cong. ch. and so. 17 40
 Oakland, 2d Cong. ch. and so. 2.58; S.
 Richards, 200; 202 58
 San Francisco, Mrs. Rosa M. Shat-
 tuck, 10 55—290 53

NEVADA TERRITORY.

Reno, 1st Cong. ch. and so. 8 70

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Miss S. L. Ropes, 60; Miss E. H.
 Ropes, 20; 80 00
 Sandwich Islands, Honolulu, a friend, of wh.
 100 for Papal Lands, 200 00
 Sandwich Islands, —, a friend, 1,050 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.

For several missions, in part, 4,001 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bridgton, Rev. H. Carpenter's class,
 1.40; Bucksport, Cong. s. s. 14.15; East
 Machias, Cong. s. s. 24.80; Milltown, Cong.
 s. s., for boy's school in Turkey, 70; North
 Waterford, Cong. s. s. 4.03; Searsport,
 Cong. s. s. 6; Waterford, Cong. s. s. 5; 123 18
 NEW HAMPSHIRE.—Mason, Cong. s. s. 13;
 New Castle, Mrs. Sarah A. Neal, 50 cts.;
 Pelham, E. W. Tyler, 10; 23 50
 VERMONT.—Brookfield, Cong. s. s. 12;
 Georgia, Cong. s. s. 11; Johnson, 1st Cong.
 s. s., for school at Marsh, 7; Springfield,
 Cong. s. s. 50; Wolcott, Cong. s. s. 8.60;
 MASSACHUSETTS.—Boston, Shawmut Branch
 s. s., for Spain, 30 00
 RHODE ISLAND.—Providence, Charles St.
 Cong. s. s., for school in Fochow,
 00 00
 CONNECTICUT.—Stonington, 1st Cong. s. s.,
 for school in Madras, 30 00
 NEW YORK.—Amsterdam, Presb. Ch. Infant
 s. s., for Tungcho, 15; Waverly, W. T. 50
 cents, 15 50
 PENNSYLVANIA.—Gouldtown, Cong. s. s. 2;
 Spartansburg, S. S. Miss. Soc. 4;
 OHIO.—Cuyahoga Falls, Cong. s. s. 13 08
 ILLINOIS.—Princeton, Cong. s. s. 1.09; Rose-
 ville, Cong. s. s., for "Golden Rock," Foch-
 ow, 16.50; 18 19
 MISSOURI.—Kansas City, 1st Cong. s. s., for
 Africa, 13; Webster Groves, Miss'y Soc. of
 Cong. ch., for Rev. J. S. Chandler's school,
 10; 23 00
 WISCONSIN.—Mt. Sterling, Fannie's Mission-
 ary Fleece, from her pet "Zulu," 1 50

Donations received in July, 28,180 30
 " for the Debt, in July, 495 90

Legacies received in July, 28,625 20
 5,653 58

\$94,279 78

Total, from Sept. 1st, 1876, to
 July 31st, 1877, \$352,534.38

